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OF GOD XXX



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The Love of God





# The Love of God

Revealed to the En-  
tire Universe by  
Man's Redemption

"Things new and old"  
MATT. xiii. 52.

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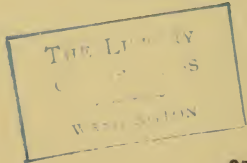
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## Preface

It is over twenty years since the germ of this treatise was discovered. What is here written is not the sudden and hasty development of a passing thought, but the steady growth from years of study and careful examination, and of practical acquaintance with the inherent spiritual power of a new aspect of basal truth. It is now sent forth with confidence in its beneficent virtue. It stands upon the best foundation that any discovery of religious truth can possess, and all which it demands. It is wholly in accord with all Scripture, and not traversed by a single line of sacred revelation. It gloriously explains much of the mystery of man's being and his relations with God, to the

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praise of His glory, and to awaken in men a new and powerful impulse to seek God and serve and enjoy Him, in the gospel of Jesus Christ.

JOS. H. BRADLEY.

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**The Love of God**  
**Revealed to the Entire Universe**  
**by Man's Redemption**

IN the single fact of the intentness of the angelic world upon human redemption we find the key to the mystery of the gospel. The treasures of wisdom hidden from the foundation of the world are opened by this particular instrument.

Revealed truth affords no evidence that the beings commonly called "angels" love God. All the facts given in the Scriptures tend toward the conclusion that the angels do not love God. Whatever the precise fact may be it has a large bearing upon the nature of man's relations with God, and, manifestly, upon God's relations with the whole rest of the universe of

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intelligent beings. This consideration suggests a careful estimate of the facts lying within our reach and use.

### I. CAN ANGELS LOVE?

They are a distinct order, or of many orders, among created beings, as is shown by Heb. ii. 16, "Verily (*οὐδὲ δή σου*, indisputably) He took not on Him the nature of angels, but He took on Him the seed (*ἀλλάσπερματος*, different seed, or race) of Abraham," of necessity *being made the same as His brethren*. Further, the words of Jesus, "made equal unto the angels" (*ισάγγελλοι*, on a level with angels) means anything other than identity with or original likeness to the race of angels; it means equal or parallel in certain respects only, and indicated by the context ("neither marrying nor giving in marriage"), and has a limited significance. The force of Jesus' argument, if He had meant otherwise, would have been more

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distinct and to this point had He said, "they shall be angels"; therefore it is but fair to conclude that He said what He meant, and what is the exact fact.

Also we can only believe that no one order of beings can become another: "angels" will ever remain angels, and man as man. We can make no analogy, therefore, upon this point, from the fact that mankind possess the faculty of loving and hence angels also love. Nor from an analogy could we argue that any of the intellectual faculties and processes of angels are identical with those of mankind, even though their respective operations and results may *appear* to be identical. Because here, on our same and common abode, and living under the same general conditions, we find among the different races or genera of beings that their mental conclusions are apparently reached through different processes: birds, fishes, brutes and man have kindred necessities of communication

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and sensibilities, yet are vastly different in mental constitution. A photographic camera can produce a picture more correctly and quickly than the hand of man, but there is not an identity, nor an analogy, in the process. Wherefore we have no reason to believe that the intellectual constitution and functions of angels are the same as those of mankind.

✓ Nowhere in Scripture are angels said to love God, nor man, nor one another. If the fact were that they did so love, their example would naturally be adduced for our instruction and encouragement. They are distinctly described as worshipping, reverencing, obeying and praising God, because of His holiness, wisdom and power. They are possessed of wisdom and power, and do God's pleasure. Whether by any means known or unknown to us, we are not told. They are holy, but in what this holiness consists we do not know; it is



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always relative and dependent upon specific relationship. We cannot assume that the angelic and human standards of holiness are the same, any more than, nor as much as, that the same rules bind men under different conditions. That a different standard does prevail appears from Ex. xxiii. 21, where it seems that angels may be quickly provoked and destroy in anger, which is unlike God, and as He made Himself known to Moses ("merciful and gracious, long-suffering, and abundant in goodness and truth," etc. Ex. xxxiv. 6), and is unlike the fruit of the Holy Spirit in man (Gal. v. 22; 1 Cor. xiii. 5, etc.); perhaps the experience of Zacharias (Luke i. 19) bears on this point, who doubted the divine promise and suffered the indignation of Gabriel.

The above facts sustain fully a logical inference that forgiveness of enemies does not constitute an element in the character of holy angels.

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Forgiveness is a gracious disposition, is according to "the mind of Christ," and commended to us that we may have specific likeness to God. Because angels have not sins to be forgiven, the call to forgiveness were unavailable with them. They have no exercise for this function and grace of a human soul renewed after the divine image and filled with the Holy Ghost. Assuredly no angel will wear the crown belonging to a forgiven sinner, and therefore has not this grace which ensures that crown. Forgiveness is a saintly (royal) prerogative, a sublime imitation of Christ, and most exalted privilege.

Being so wise, powerful and holy, doubtless in some respects (possibly to a greater extent, and in a different way than mankind), angels are able to rejoice in, and glorify God for His wisdom, power and holiness. They may be able to comprehend the goodness of God as an expression of His

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benevolence, yet not go beyond this point and understand His love with a full appreciation and sympathy. They may have a quick sense of the justice of God and yet not be able to comprehend the glory of the mercy and grace proceeding from His love. For they are shown to us as looking with wonder and an intense longing to see the work of God in respect to the redemption of sinners—in which they themselves have, and can have no experience—but “which things the angels (greatly) desire to look into,” as though however without definite expectation of being able to comprehend it, or as wondrously strange, and which is a point in this argument of indisputable force and direct pertinency. This curiosity is ample proof that the manifestation of God in this world is something entirely and radically new, and not only strange in degree, from anything that angels had ever seen. Also it is a fair inference

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from many points of view that these same "things" the devils do not believe but regard incredulously, in that to them "a miracle of grace" is a reversal of all the laws of being. The word in Isa. xlvi. 15 may well sustain this general implication, "God, Himself that formed the earth and made it; He hath established it, He created it not in vain." In seeming harmony with these views is the reference to the "joy in the presence of the angels of God over one sinner that repenteth" (Luke xv. 10), not primarily in the angels themselves. It is also a notable fact that believers who on earth confess Jesus, them "shall the Son of Man also confess before the angels of God" (Luke xii. 8).

Apparently because of the absence of this quality of love in themselves, and their inability rightly to sympathize with mankind in their peculiar needs, Moses trembled when God declared that He Himself would

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not go up with the Israelites through the desert, but would send an angel to accompany them; for before God had described the nature of the angel, saying "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions." Notice, also, that we nowhere read of angels making intercession for men, nor pleading on their behalf; and without love they would not be qualified for such an office, as is Jesus Christ, the Beloved Son of God, and the Holy Ghost, and they of mankind who have the love of God in them. But we do hear of the holy angels fighting against evil spirits, and contending with Satan. They are reported of as "walking to and fro through the earth" (Zech. i. 11), and of bringing tidings of the evils they have seen, (as also Satan did, and appeared among them—Job. i. 7, ii. 1). They are employed to do specific works, good or harmful to man, but

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only according to express directions; yet nowhere as a class do they offer prayer, nor show innate and spontaneous sympathy or desire to relieve human sorrows. The song of the angels at the birth of Jesus was not that of personal beneficiaries in the work of redemption, but as beholders of the new manifestation of God's glory assured by the incarnation of the Son of God; it does not assume nor require that they should have any immediate relation to the events or direct advantage from them. They do not take part as principals in any of the songs and tributes of praise and rejoicing prefigured in the Book of Revelation, but are conspicuously absent or outside, acting as spectators or attendants. The "angel" carrying the gospel to the four quarters of earth may well represent some impersonal agency, or a human force—even as we do regard the language of the whole book as figurative and not literally de-

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scriptive. The "angel" reported in Rev. xxii. 8, is not other than a human being, and disclaims being technically an "angel," but as John's "fellow-servant, and of thy brethren the prophets," etc.

That the angels have a great and ruling sense of righteousness, and, its correlate, of the horrors of unrighteousness, may be considered as indicated in the fact that they are commissioned to gather out the wicked in the day of God's judgment, and cast them away; but the Lord Himself calls and separates the righteous to glory, as only the Shepherd knows His own sheep (Matt. xiii. 41, 49). Angels minister to the heirs of salvation, but only as "sent forth," not of their own motion (Zech. iii. 4, etc.). Further, and almost if not quite conclusively, when we regard the Scripture which teaches that "God is love," and that "he that loveth is born of God," and knowing that only saved

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souls of men are so born of God, and that angels are not born of God, and do not say "Our Father which art in heaven," and "to none of them has God said, thou art My son," it is manifest that this love is not in them, as it is in men who are the children of God.

*Wherefore we can draw no other conclusion except that angels do not love God.*

### II. ANOTHER OR HIGHER ORDER (ἀλλάσπερματος) OF BEINGS TO LOVE GOD

This world was created for a particular purpose and which therefore is exhibited in its history. So much we may confidently assume, or indeed be required logically to admit. In the diversity of worlds a diversity of divine plans is manifested, and in each different world there is a particular adaptation of various means to their respective ends. Also Christian ethics



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lead to the conclusion that under the operation of the divine attributes each world, or separate abode of any order or race of God's creatures, presents some new and distinct exhibition of His boundless and infinite range of glory. Then necessarily no two worlds are alike, nor have been created with the same design. Infinite glories may well find an infinite expression or display.

Can we hesitate to say it was God's design in creating this earth (or planetary system) to exhibit more or less widely, perhaps to the universe, the especial glory of His supreme or most precious attribute of love? There can be hardly room for doubt that we have the revelation of such a fact. The proof is full that this particular effect is designed, and is God's specific work; "that in the ages to come He might show the exceeding riches of His grace in His kindness toward us, through Christ Jesus" (Eph. ii. 7), and

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“to the praise of the glory of His grace” (Eph. i. 6). As Dr. Duff said to his students, “The purpose from all eternity to create the universe, visible and invisible, for the manifestation of divine glory, the permission of the fall of man in order that, through the assumption of human nature by the Everlasting Son of the Father, and the sacrificial shedding of His precious blood, myriads of the fallen and guilty might be redeemed and exalted to a higher position than that from which they fell, and all this in a way so marvellous that the glory of the attributes and perfections of the Supreme God might shine forth more brightly therein than in all the works of creation besides.” Rev. J. D. Kilburn has also written, “Just as the sin of Judas was overruled for the good of the world, so the sin of the world will be overruled for the good of the universe.” This same thought is presented in a recent book, “The Wonderful Visit,”

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in describing the effect upon an angel's mind of "this grim little world of battle and cruelty transfigured in a splendor that outshone the angelic land, suffused suddenly and insupportably glorious with the wonderful light of love and self-sacrifice." Rev. H. A. Boardman, D. D. expressed this idea, "Heaven cannot lack for evidence of the divine; but if it would see this attribute in its full glory it must come down to earth."

Nothing herein implies that God made man and caused him to sin so that divine love and grace might be manifested. The making man a free moral agent involved the possibility of sin, and the foresight of his sin by his own voluntary action, yet without laying the responsibility for such sinning upon God. Such a responsibility might rest upon God if man had been no more than a mere flesh and blood piece of machinery, but he was nothing of that kind. Man was made up-

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right and with full power to maintain his integrity even in the face of temptations; as we may believe to be the present exact status of the holy angels. To believe otherwise were to maintain that sin is a necessary purtenance of moral agency, or that there is no such thing as a moral agency in any of God's creatures, which were an absurdity; or, that it is an inevitable sequence of man's original constitution to transgress the law of righteousness, which were a gratuitous and wicked assumption.

Therefore, from the above, we find appointed for mankind a specific virtue or advantage for the manifestation of divine love, by receiving the gift of the Holy Ghost. This single and significant, and glorious fact differentiates mankind from angels, and is the foundation of the decree that we shall become, be called and known as sons of God, by His Spirit who dwelleth in us. *Nowhere is there the slightest evi-*

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*dence that ever the Holy Ghost has been given to any angel, while it is made known that "He is given to every man," and by this gift we become "the temple of the Holy Ghost."*

This specific purpose of God appeared in earth's earliest experience and has been continuously sustained, and shall be consummated only at the close of earth's history. Thus the love of God shall be manifested as an object lesson for the universe as it shall appear not only in Himself, but also in us as "the love of the Father" in His adopted children, created anew, in Christ Jesus, after the divine image. This is to be the eternal mission of human beings through the ages. Glorious hope—unparalleled, and unspeakable blessedness!

We are thus induced to conclude that this world's business is to afford a theatre, in whole or in part, for the exhibition of the love of God in the salvation of mankind and their exalta-

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tion to His right hand, and to be "partakers of the divine nature" and joys, and that the universe shall rapturously behold the spectacle. Wherefore when earth was prepared for the human race "God said, let us make man in our image," and this as though it were a new design and never before done. A new order of beings was required to show that which had been before unknown, namely, the perfect love of God. Hence, also, man having been so made in God's image was destined for fellowship with God in love, to dwell and be ever with Him, and above angels; "I dwell in the high and holy place with Him that is of a contrite and humble spirit" (Isa. lvii. 15), is an accurate description of a saved sinner of earth, of one who has been forgiven much and therefore loveth much, but not of a holy angel. And finally, and undeniably, all mundane creation and life centres in Jesus Christ, who is the Word of God, the

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last and ever fresh revelation of God to the entire universe, therefore all that is in and of this creation is through the gospel to man and to glorify God, who is love, and thus is manifest the divine purpose with this earth.

Here then we may safely claim the fact, without infringing upon debatable ground, that upon this earth a new divine revelation is afforded to the intelligence of the macrocosmic universe. *Here God is showing His love.* Here it is exhibited not only as dwelling and operating in Himself, but also as that love which finds in Him its only source and glory even when discovered in any of His creatures, as reflected or derived from Him. This double manifestation is requisite to give the perfect aspect and operation of love. It is God's purpose that the reflection of His love shall be cast upon the peaceful, trustful bosom of a renewed human heart, and thence shine forth again that all creation may

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see its wonders—even though not able to enter fully into its joys. This is human destiny. The complement of love in God is found in the love to be created and manifested in man, and is the witness and virtue of His immortality and glory. If love were only in God it would fail to show itself in its full proportions and beauty, its abundant godliness and joy. Therefore we find the love faculty universal among the creatures of God on earth, radiant in the whole sentient world. “It is the very nature of God to communicate Himself to finite beings. Loving His creatures with infinite love He can realize His blessedness only in them,” (Prof. Jno. Watson, LL. D.).

The last and fullest revelation of Himself to the world emphasizes the one fact “God is love.” He is worshipped by man only in the power of love. There is no eternal life without love. Religiously without love man is “nothing,” (1 Cor. xiii. 1, etc.). He



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only "that loveth is born of God" (1 John iv. 7, 8); he that loveth not is dead, and in his sins. Love is the fulfilling of the law, all which is comprehended in this, "thou shalt love God, and thy neighbor." God reveals His love to and in us that we might know the love that passeth knowledge, be filled with its power, and qualified to "dwell in love," and in God (1 John iv. 12, 16). This principle is emphatically stated in a recent sermon by Dr. Herrick Johnson, "Say what we will about the glory of the intellect, I dare take the position that, after all, *the heart is the man* . . . it is in the affectional realm the King's palace is built. God lays the beams of His chambers there. The motive, not the conception, stamps souls; love, not thought, gives character to effort. The seal of Martin Luther represented a rose; and in the rose a heart, and in the heart a cross. . . . Whitfield's soul had as a device a winged heart

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soaring above the clouds. . . . Clearly the heart is the man. . . . The chief assault of the gospel is on our hearts. Love is its commanding commandment." Hence the divine word teaches that love is "the bond of perfectness," wherein we are to be perfect even as our Father in heaven is perfect. While faith and hope in God are precious and glorious possessions for any of God's creatures, even an angel, yet beyond these and "the greatest is charity" (love, ἡ ἀγάπη), and which belongs only to mankind. Because of this fact we are commanded and must love God with our whole being and every faculty, and also to love all which is from and belongs to Him; which we shall do when we love Him. It is sin not to love God. This love is the badge of human righteousness (discipleship in the gospel, John xiii. 35), and the will of God. The law of love is foolishness to the natural man, his reasoning faculty sinfully rejects

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it, but it appeals to his emotional nature: "with the heart man believeth unto salvation." The heart is the true and supreme source of will power. Human intelligence is an ever varying and uncertain quantity, and ever will be (at least until "we shall know even as we are known"); but love is full and true, wearies not, nor wears out, nor weakens while life lasts, and "partakes of the infinite"; it is Christ in us the hope of glory. "God is love, and he that dwelleth (is at home) in love dwelleth in God, and God in him. Herein is our love made perfect . . . because as He is, so are we in this world" (*quere*, we who live in and are of this particular world, and believe?). The terms of love are such as God bestows upon us in the gospel. We are His "children," and to call Him "Our Father" ("but to which of the angels said He at any time, 'thou art My son' ?"). We are beloved in Jesus Christ, and made joint

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heirs with the Only Begotten Son of God; the collective church is "the Lamb's Bride." We are to be ever with Him, and in communion and fellowship in His own house, at His right hand, filled with His joys, and no good thing is withheld from us, and to sit with Him on His throne; He is ours and we are His; He gives us all things. And in all the ages to come He shall show in us the exceeding riches of His grace, and love which passeth knowledge.

### III. THE INFERIOR HOPES OF ANGELS

To none of the angels has God said, "Thou art My son"; none of them are to sit on the throne with Christ, nor enter into His joy. Nor has it been said of them that they should eat and drink with Him at His table. Nor have they any hope of beholding the glory which Christ had with the Father before the world was. They were not made in the likeness of God; nor

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have they eternal life, nor is it theirs to have fellowship with the Father and the Son, nor to be partakers of the divine nature; nor is their fellowship with us, for "we shall judge angels." Nowhere is there any sign nor token that they have the Holy Spirit given them, rather that this is the peculiar glory and distinctive blessing of the sons of men, and which signalizes the work of human redemption, and is the highest glory of any creature of God, and by whose indwelling we know God, and are able to comprehend the love of God (which is the privilege of "all saints," Eph. iii. 18). Everywhere in Scripture angels are called "servants," who do God's pleasure, waiting for His commands; while of the believers in Christ, whom He has chosen, He says, "I call you not servants, but friends"—and also "brethren" (John xx. 17; Heb. ii. 11). Angels have it said of them, "Behold, He putteth no trust in His servants;

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and His angels He chargeth with folly"; and they stand before God with veiled faces; while unto us is given in glory to dwell with God, to "see Him face to face," and "to know as even we are known."

Admitting for mere argument's sake (to avoid offence to the prejudices of those who cannot conceive of an angelic intelligence without the faculty and therefore appreciation of God's love) that all angels may have some sense of God's love, yet even then it is plain that the distinct purpose of God in creating and governing this world is to give such special manifestation of His glory in His love as He had never before done—something new and so strange, and beyond all that the heavens had ever seen, and which aroused their intense interest, and should be displayed so to them, that throughout the ages should be made known the manifold glories of His grace in Christ Jesus" (Eph. iii. 10). And

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this particular admission in no degree weakens or disparages the lines of argument leading to the main conclusion that love to God is the supreme service and joy and glory of the children of men, and wherein they are in a vast measure distinguished from all other beings in the heavenlies—in their nature and eternal destiny as the children of God, and having the Holy Spirit as their peculiar possession.

Angels shouted when the foundations of the earth were laid (Job xxxviii. 7), anticipating the wonderful manifestation promised; and again when the Redeemer of sinners was born into the world (the Revelator, "Word of God") a multitude sang in exultation, "Glory to God in the highest (heavens)!" For they were beholding the central fact in the development of that new work of God, beyond all their experiences of every kind—that which is divinely designated one of the six wonders of "godliness" in re-

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demption, "seen of angels" (1 Tim. iii. 16), and which shall to angels be a continuous and glorious satisfaction: "to the intent that now unto the principalities and the powers in the heav- enlies might be made known through the church (Rev. Ver.), the manifold wis- dom of God, according to the eternal purpose which He purposed in Christ Jesus, our Lord" (Eph. iii. 10), for the redeemed of mankind are eternal monuments of God's glory. It is said of them, "Ye are My witnesses," and *all* who see shall confess, "It is the truth—there is no SAVIOUR beside!" (Isa. xliii. 9-11); of whom, also, God testifies "This people have I formed for Myself; they shall show forth My praise" (Isa. xliii. 21). And "every grateful redeemed heart is full of music that angels would like to sing."

The angels had a knowledge of the fact of the condemnation of sin, and a realization of its just recompense when a portion of their own number fell



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from their first estate, and were kept in everlasting chains under darkness, reserved unto judgment. No hope of restoration was held out for such. We may well believe that pardon of sin has been an unknown idea in connection with angelic history; and that the wonderful word "forgiveness" they had never heard, nor conceived of the possibility of that fact; wherefore their joyous eagerness to look through the door and see the new world lying beyond the portal of salvation bathed in the golden light of a boundless and unspeakable revelation of divine glory. How quickly and completely then when God declared His purpose to show to all His creatures the riches of His grace through this new manifestation of His love, angels would be most truly interested.

It is even conceivable that fallen and lost angels were made acquainted with this purpose of God, which, while it carried no hope to them, would yet

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vindicate the altogether glorious nature and attributes of God, making evident the fact that He takes no pleasure in the death of the wicked, and is full of love and grace. Herein further we have a reason for the otherwise strange fact that the final punishment prepared for the fallen angels waits until the revelation of God's love and grace, in man's redemption, shall appear before the whole universe. Then grandly, gloriously, universally shall God "be justified when He speaketh, and clear when He judges"; high and low, angel and devil, saint and sinner, shall confess "Holy, holy art Thou, O Lord of Hosts." In this particular connection we may receive light upon the meaning of what has been inexplicable, why the hopeless spirits, when Jesus commanded them into the deep, cried "Art Thou come to torment us before the time!" and at another time, "Art Thou come to destroy us (finally)!" Also, *quere*, does 1 Pet. iii. 19 get a

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special light upon it from this view? Then at the judgment day not only the justice, but also the love and grace of God, will fully appear side by side before the whole intelligent universe.

Are we not building safely and well in thus conceiving of the purpose of God to manifest His wisdom, justice and love? That in so doing He made a new order of beings who should be "lower than the angels," yet to be crowned with honor and glory, and finally be exalted above angels? Having been made in God's image the sin of rebellion or disobedience "should appear exceeding sinful" (greater than the sin of angels who left their first estate), and yet that the riches of God's love was abundantly able to reach unto and save them, and find a place for them in His bosom. Such love is enough to fill all heaven with wonder and joy and praise; and there is rapture in their presence over the repentance of every sinner conquered by the

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love of God. Angels also shall find delight, and an unwearied interest in all the operations of divine love working upon human hearts, and herein we see a reason why they should have a part and will be present in myriads to witness the events of "the great day" of perfected redemption, when Jesus shall sit on the throne of His glory, coming in His own glory; and in His Father's, and of the holy angels.

An evidence of failure on the part of angels to understand divine love and grace is furnished in the fact that none were sufficient to effect nor preach this gospel. One only, that One both divine and human, Jesus Christ, was able, and when redemption was planned and the agent for its accomplishment sought, the Son of God answered "Lo, I come, to do Thy will, O God." All the virtues of the highest of angels would not suffice to save a human soul, nor to demonstrate, nor to preach the gospel of God's grace toward sin-

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ners. The work and ministry of the divine Son were necessary that sinners should not perish, but have everlasting life; and this "everlasting life," a blessed immortality, is beyond the experience and hope of any angel, and is a specific condition of being not possessed by any other creatures of God than those redeemed through the faith of the gospel and the indwelling of the Holy Spirit of God.

### IV. THE GOSPEL IS A SPECIFIC REVELATION

It teaches and insures the faith that God is love. The only religion for man is love toward God. This love is the highest and noblest exercise of all the human faculties, and the source of all the treasures of time and eternity: "Now abideth faith, hope, charity (love), but the greatest of these is charity."

Angelic holiness may indeed be a

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blessing for angels, and its elements exceeding glorious for them, but to all human consciousness the greater blessedness lies in the hopes of humanity thrilled by the love of God. For to our peculiar, racial sensibilities the knowledge and the possession of this "love of the Father," in His children will be far more joyous than in very truth could be the inferior apprehension of angelic nature (which knows not this "love of the Father") of the wisdom, justice, power and majesty, and any other possible attributes of God.

To manifest Himself God sent the Son of His love to do love's work in suffering and instruction, in compassion and forbearance, and in all the operations by which God shall pour out and delight Himself in love, and by which our love shall be encouraged, and our hearts brought into His own image in love. Hereby we shall be changed from glory to glory being

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transformed into the likeness of God's dear Son.

Wherefore the herald, John, first, and Jesus, the King of Glory, upon their appearing proclaimed to sinners the kingdom of heaven at hand; an entrance into the privileges and joys of faith and love toward God assuring complete blessedness according to the will of God. In the kingdom of heaven (which covers the state of the holy of all races of beings, of whatever name, rank, place in the entire universe) mankind are manifestly to be exalted to the highest and most favored position. The nobility of the kingdom of heaven will find its greatest ones in those who have been prepared for the place Jesus has gone "to prepare," in "honor and glory," by being like God in love. Such alone are the redeemed of mankind, created to fulfill this exact condition, and herein distinguished or separated from all other intelligences of the universe,

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or the kingdom of heaven. For such the Father has "prepared a place from the beginning," "a kingdom from the foundation of the world" (Matt. xxv. 34), and Jesus has gone to make it ready, and will come again to receive such to Himself. This also agrees with the Ephesian Epistle (chap. i. 21): "At His own right hand in the heavenlies, most exalted over all leaders and existing authorities, and the powerful and lordships, of every name and time and place." Not that we shall be able to rival others in their many distinguishing and peculiar characteristics of nature; but we shall be different and better than they in that we know God in love, and "dwell in love" as none of them can possibly do.

Christ Himself is our real and efficient eucharist, and the sign of our perfect union with Him, and with one another is called a "love feast." Jesus in His first meeting with Peter,



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after his denial, did not probe his intelligence, but his heart, "lovest thou Me?" So Luther said, "the heart is the best theologian." Love is indeed "the greatest thing in the world," but not because it is in the world, nor of the world, but because it is in the gospel preached in the world, and is beyond and above all else. It is the greatest thing in the universe of heaven and earth, for God is love, and He is Love because He is God.

"We know that we have passed from death unto life because we love the brethren"; and every one that loveth is born of God (His seed remaineth in him) and knows God." Very little stress is laid upon our apprehension of the wisdom and power of God, but very much, and the whole burden of our responsibility is to know the love of God toward us, and to love Him with the whole heart, and soul, and mind. God measures the stature of man by that which is in the

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heart, and which is open to His eye. Love is the badge of our divine nature, and this shall be fully and universally recognized and honored in our Father's Kingdom; and which none others may covet, nor attain.

### V. CONCLUSION OF THE WHOLE MATTER

This study leads us outside and beyond the common boundaries of the beaten field of theology. But the only question for our anxious concern is whether we can follow it intelligently and confidently under the clear shining of the lamp of our accepted revelation. If so we not only may thankfully and hopefully follow, but feel the constraint of loving duty and expectation of large profit. All this is richly promised, and may be made grandly real.

Confessedly this excursion brings us nearer to the centre of truth, and affords an additional and more ap-

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preciable sense of the precise hopes of the gospel. If it shall only throw a side light upon the history of redemption, and serve to bring into any greater distinctness the reality and splendor of God's love, so that our dull hearts shall be better impressed and stirred to enjoy it, it will then at least reinforce our motives to godliness, strengthening our sense of the practical need of a full and perfect consecration in submitting ourselves to the whole will of God. It will stimulate our desire to be truly conformed to and put on the Lord Jesus as the supreme and glorious aim of our whole life. We shall have a more acute and vigorous understanding of what "the good news" (the gospel) offers in the revelation and hope of God's love as our peculiar inheritance. We shall be better able to comprehend the immeasurable character of our possession in the love of God in its breadth and length and

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depth and height, and be mightily stimulated and encouraged to "be filled with all the fullness of God."

The attraction of this study will be felt in all our religious meditation, and expression of our faith in Jesus; it necessarily touches and will quicken our spiritual sensibilities *at every point*; the gospel will send forth brighter beams upon our earthly pathway; our Christian emotions will be enriched and intensified toward a better and purer living, as it is written by the beloved disciple, "he that hath this hope in him, purifieth himself as He is pure." These effects coincide with the whole aim of the gospel, and which therefore should be welcomed, and in which we should heartily rejoice, and enable us more immediately to understand the Holy Spirit's strivings to turn us away from an inimical, selfish worldliness, and also help us the more readily and patiently and boldly to seek the crown of glory whose

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prize is made so plain and palpable. The meaning of "the kingdom of heaven" will be more quickly grasped by our common understanding, and a strong encouragement to enter will be intelligently realized by "whosoever heareth" the invitation.

Moreover, and with a distinct and immense advantage the positions herein taken appear to give us a glimpse of a real and practical philosophy of the gospel, and which all the quest of the ages has failed to discover. The absence of such a philosophy has been an offence to the natural mind, but here the why and the wherefore of human existence appears before our eyes. Herein we seem to have a clue to many of the paradoxes of Christian doctrine and faith: the occasion of sin and a Saviour, the demand for a superhuman character in man, of a new birth, of Christian otherworldliness, and of the superior dominion of faith and love

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in religion, and of the divine purpose concerning the operations of grace "*before the foundation of the world*" (1 Cor. ii. 7). Perhaps it was a vague or imperfect apprehension of the facts above stated, which led Origen, in the second century, to contend for a pre-existence of human souls, grasping at the thought of a pre-creation cause for the particular conditions found in man's relations to God under the gospel.

Herein we recognize the necessity and practicability of the mind of Christ in all who are His. To walk by faith is presumably the attribute of those only whose confidence rests upon knowledge of God's love, and therefore without such faith on earth, it is "impossible to please God," and by it we are enabled to live without doubting and fear at all times. Hence we may well conceive that angels do not and cannot walk by this faith, but only such as have been redeemed and

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filled with love which compels peace and casts out fear, through the Holy Spirit in them.

This particular view of man's relation to God amply sustains the essential anthropocentric claim of all sacred Scripture, and which has withstood the ruthless and persistent opposition of skeptical adherents to the Copernican system, and the materialistic assumptions of modern rationalism. As recently Goldwin Smith, on "The Riddle of Existence," declares that "the cosmological and historic foundations of traditional (Christian) belief have been sapped by science and criticism . . . dogmatic religion and revelation received a fatal wound by the incoming of the Copernican system which shows the insignificant consequence of our little earth among the countless worlds in space." NOT so! For the term "little earth" is a misnomer when the divine purpose fulfilled by it is considered, and when

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only a weak human standard of measurement is employed, and which includes the false conceptions of time and space as used according to imperfect perceptions and finite experience. Our human conceptions of time and space are manifestly false and impossible and insubstantial, arising from our constricted intelligence. Truly in a philosophical view there is no such thing in reality as either the one or the other as we conceive of time and of space. Therefore to measure the work of God by these false standards, in reference to the value and place of this world in the universe, and to determine the significance of the divine operations by the physical proportions of this world is utterly vain and unjustifiable. The true measure is that of the divine purpose and by an understanding of the spiritual energy exploited thereby on earth. By the divine word, then, plainly this design is the most magnificent ever planned



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by the Creator of the universe: to bring forth and prepare a people who shall be His children, filled with His Spirit and having a divine nature, and who shall enter into His joys, and continue ever in a special, and the highest communion and fellowship with Himself, to be a race of kings and priests unto God, and to be thus recognized throughout the whole universe. Geographical and chronological elements in this plan are nowhere and nothing, and sustain no argument against the distinct fact which appears in the express revelation from God. The climax of the universal theology of the eternities is not governed by the index of an apothecary's scales, nor a surveyor's chain, nor the pendulum of a town clock. Conceding any value for the claims advanced in these pages it is evident that in no proper sense are the disparagements of this earth in comparison with other, or all other, worlds composing the physical uni-

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verse to be admitted. Here is the scene and platform on which God exhibits the most important operation of His glory before "an innumerable cloud of witnesses," and for the blessing of all the worlds. Therefore the anthropocentric claims of sacred history are fully vindicated and sustained, and stand as with stronger reason as a divine revelation, and this particular writing brings into view the hidden foundation of the history of mankind in its divine and universal relations. Also it brings into clearer vision the hopes of that future blessedness as yet only seen afar, and kindles a tender eagerness to press toward "the prize of the high calling."

"We know not yet what we shall be, but we know that when we shall see Him as He is we shall be like Him," gives to mankind a dignity and worth incomparable with any physical or material values however great and many, and sets him upon the pin-

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nacle of all created entities and conditions.

“ Could'st thou in vision see  
Thyself the man God meant,  
Thou never more would'st be  
The man thou art—content.”

While we may contend that no new revelation of truth from heaven can be expected, nor is required, yet it becomes us to make a distinction between what might be advanced as new, and that which is a development of the old and accepted truth, which this is designed to be. We have no more authority to deny the possibility of new discoveries of truth in the spiritual world in which we live, than we might have to deny the possibility of new discoveries in the physical world about us. The Lord declared that “every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.” We may ex-

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pect no discoveries of truth outside of and independent of the Word, but in and by the Word itself. As has been said, "Men have not thought as high and as deep as they might think into the mysteries of a divine grace and revelation. . . . Progress is called for along Biblical lines. New applications of the divine truth and grace to the problems of the individual and society may be effected, as some Edison or Tesla makes the already serviceable electricity to become still more completely the servant of mankind."

In this advancing age of prevailing intelligence and independence of thought, incident to a universal education, the why and wherefore of the gospel may well be expected and recognized as a reinforcement divinely sent to stay the natural advance of scoff and skepticism, and as an arrow sent from heaven, out of the armory of all truth, to prick and bring to collapse the bubble of ignorant conceit

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and hollow pretention. If there is a philosophic aspect of God's relations with mankind (and all truth is philosophic), and it is possible for man to receive this knowledge, such a time as the present might well be that in which to make this known. The love of God, and His will that the truth shall prevail, that His word should have free course, that the way of righteousness should be unfettered and open, would seem to lead to the expectation that in the fullness of time, when the cries of human faith and hope and love might awaken, and God's children might be eager for and strengthened by such a philosophy, then it should be given them, then at least some glimmering of the brighter light and fuller day should appear. And conceiving this presentation of the why and wherefore of the gospel to be the truth, it answers to this need, and shall not only be a bulwark of the kingdom, but also a force to hasten

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the defeat of its enemies, and an inspiration and banner for its friends.

The great name of God, Jehovah, "signifies that the being of God has a progressive manifestation or development. It points to God's relations to man in history. . . . This name shows that God was revealing Himself constantly and progressively" (Schaff-Herzog). It has always been confidently believed by earnest Christian teachers, and affirmed by holy men, that the Church should have an increasing knowledge of God, more light and a better understanding of that Scripture which has already been given from God, and as we are able to bear it, and as the progress of the heavenly kingdom demands light and power for its increased capacity and enlarging function. The Scriptures are a divine coffer containing the treasures of wisdom and knowledge prepared for the glorious adornment of the King's Daughter, the Lamb's Bride,

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to be bestowed upon her when she is prepared to array herself; the key is ever at hand to open this coffer when she is in readiness to wear the ornaments of new grace and beauty.

By many tokens the present time is appointed for a new discovery of the meaning of "the love of God," or that "God is love." There is a power and virtue in this wonderful truth that few souls have yet realized, neither seen nor felt, but which is manifestly near for and in the Church of Jesus. Most truthfully it may be said that the Church shall put on a new life and shine with a truer glory as it comes into a more efficient realization of the meaning of the words "God is love." The light of the better understanding of this truth shall signalize the bright dawn of the twentieth century. For as it has been written "Love is life. Love is the one indestructible thing in the world; love is the one real thing in the world. . . . The whole gospel

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is summed up in one word—Love. . . . The whole world, and all the worlds are to be summed up in one word, and that word is Love—for God is Love. . . . The great discovery of the age is the love of God. It seems as though Augustine, even Luther, hardly knew it." When the Church knows this she will spring into a new and golden age of faith, and be thrilled with the power of this fact, and casting away the rags and tawdry with which she has been toiling and trying to satisfy herself, will cast herself once and for all upon the bosom and into the arms of the Bridegroom now coming to meet her. Only as the Church awakes to the just sense that God is love, can she herself see, and learn and feel what love is. The Church does not love as it should, because it does not know what love is. What it calls love, in a half-hearted, formal way, is not love—not full, true love—which will burst all the bars of



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worldly restraints: of pride, fashion, lust, and ease, and feel this love like a consuming fire burning within its breast to do all, be anything, keep back nothing, from the Lord Jesus Christ. It will fill home and shop, store and street, with songs of joy and devotion. It then will be a bold, irresistible "army with banners," and its might will carry the gospel impetuously to all the ends of the earth—

BUT NOT UNTIL THEN.









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